

GUIDE

TO

CHRISTIAN PERFECTION.

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For the Guide to Christian Perfection.

SACRED MEDITATIONS.

What have I to do any more with idols?

Since I have found the Lord, have learned the blessedness of doing his will, have felt the transforming influence of the Holy Ghost, what have I to do with idols? Seek I any more applause from man? How vain is this, when put in competition with his smiles, whose favor is life to the soul. Seek I riches? Whose is the store-house, the treasury of this world, but thine, my Father's? Thou canst fill my cup, while the worldling may toil on and find his coffers empty. Seek I pleasure? What pleasure can compare with loving and serving thee? Thou art the essence, the fountain of my being, and Thou only canst make me blest. I may drain each stream of earthly bliss, may quaff the whole, and yet my soul is thirsty, and my lips are parched; but Thou canst satisfy my wants: yea, more, Thou canst make my soul rejoice, mount up with eagle wings above the clogs of earth, dwelling as in the region of thine own blessedness. As when a lost traveller finds a shelter, and the weary child a bosom of love to repose on, so has my soul exulted to find my God: yea, faint is the resemblance; with what shall we compare the soul's return to and repose in God? There are bounds to all earth's pleasures, but to this there is illimitable space, boundless as God's being. Say, ye who dwell on high, in the full fruition of God's presence, what are all earth's pleasures compared with the smallest degree of yours? And say, ye of earth, who drink from the same pure stream, what is sweet to you compared to the enjoyment of God? Have ye any more to do with idols, ye who have found the Lord, the mighty God, the God of Abraham—Him your "shield, and your exceeding great reward?" Well may ye bid adieu to all earth's pleasures; earth has no charms without your God. Where God is not, your soul shrinks back. It pursues no scheme, it lays no plan,

without the limit of God's will and pleasure. But has earth no charms for you? Yes, in every leaf and flower, in every stone and star, there is an added charm, since ye can say, "*My Father made them all.*" Earth's drapery is one recess, where the soul loves to hide itself, gazing at God. Every changing scene in the earth around us, in the heavens above us, brings afresh the thoughts of God. It is God

" Warms in the sun, refreshes in the breeze,
Glow in the stars and blossoms in the trees."

It is sinful pleasure, forbidden sweet, which the soul has done with that has found the Lord. Now there is rest only in *his will, his pleasure*. To pursue this becomes the one object and aim of its being. It lives, only while it lives to God.

P. L. U.

HOLINESS.

HOW MAY WE ENTER INTO THE ENJOYMENT OF HOLINESS?

Having become convinced that holiness is a state of soul, which the Scriptures clearly set forth as an attainment which it is your duty and privilege to be living in the enjoyment of, it is necessary that the *intention* be fully fixed to *live* a holy life.

This will require deep searchings of heart, and will not admit of a secret reserve of this or the other thing, when there may be an impression that the object may be prejudicial to the soul's best interests; the matter must be brought to bear the scrutinizing eye of God, and if in any degree hurtful to the soul, *must* be decided upon, though the surrender be literally painful, as that of parting with a right hand, or right eye.

Some may be inclined to think this carrying the subject too far, and with shrinking of heart may solicitously inquire, "Lord, are there few that be saved?" while the Savior, who with one glance pierces down through the ages of time, beholding the many hindrances, replies, "Strive to enter in at the straight gate, for *many*, I say unto you, shall *seek* to enter in, and shall not be able!" And why not able? Has the command gone forth, "Be ye holy in all manner of conversation?" 1 Peter, i. 15. And has a command with such an infinite weight of consequences (Heb. xii. 14) pending on its non-fulfillment, issued from the throne, where eternal love, power and wisdom preside, and yet the *ability* for its performance not given? No! it is the Almight-

ty God, boundless in love, goodness, and power, that says, "Walk before me, and be thou perfect."

But the words of our Savior will bring us yet more directly to the point, and will stamp the assertion, that the *intention* to be holy, resolutely fixed in the mind, is a very *necessary* step toward insuring the object. "If any man will do his will, he shall know of the doctrine," John viii. 17. This taken in connection with Heb. iv. 12, "For the word of the Lord is quick and powerful, sharper than any two-edged sword, piercing to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart," will yet more fully assure us of the necessity of subjecting ourselves to the deep-searchings of the Spirit, with the intention decidedly fixed, "to know nothing among men save Christ and him crucified."

As we have frequent occasion to observe with the sinner, that the last point of extremity, previous to obtaining comfort, is the resolve, that though he seek till the hour of death, and never obtain forgiveness, he will not go back to the world and seek his pleasures there, but will endeavor to serve the Lord, and seek, in the use of all the appointed means, the knowledge of pardon; so with the believer, he must have all his energies concentrated in the one endeavor and *intention* of living a life of entire devotion to God.

If you would raise a superstructure that will endure the searching winds, storms, and rains, which will inevitably beat against it, it is absolutely necessary that you count the cost, and deem not that hand or that heart unfriendly that would assist you in this duty; how needful for the comfort of the soul, as also for the permanency of the work, that a thorough foundation be laid, so that the distressing temptations, consequent upon the circumstance of this and the other sacrifice not having been before contemplated, may never successfully obtrude; many are continually vacillating in their experience, and many more are falling, through a failure in this particular. Through this the good way is evil spoken of.

O, if you would be holy, and have your name written in *heaven* with those "who have come up out of great tribulation," and on *earth* with those "who adorn the doctrine of God their Savior in all things," if you would be "a living epistle, read and known of all men," "count the cost;" say with the apostle, "Yea, doubtless, and *I count all things but loss* for the excellency of the knowledge of Christ Jesus my Lord." No less *devotion* of spirit will carry you unpolluted through the world than carried the mar-

tyrs through the flames to heaven ; and though from the present state of Christianity its claims in many respects may not be of the same kind, yet the *devotion* of spirit required is precisely the same in *nature* and *extent* ; and unless it would lead its possessor to an entire renunciation, a *crucifixion to the world*, have we not much danger to fear that it will not bring us to the same happy heaven which they are now in the possession of, and where new accessions are being continually made by those

“Who washed their robes by faith below.”

Be assured that unless you are decided on making the entire sacrifice of all your powers to God, and are willing to be sanctified on the terms specified in the word, “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing,” that you have no proper foundation for your faith to rest upon, when you endeavor to believe that God will receive the offering at your hand, (Mal. i. 8, 9 ; ii. 13,*) and this is mainly the reason why so many find it exceedingly difficult to believe. The eternally Faithful and True hath said, as illustrative of the requirements of this way of holiness, and also of its simplicity, “*The unclean shall not pass over it*, the wayfaring men, though *fools*, shall not err therein.” Then may not the experience of thousands, who have endeavored by merely believing, without having this *essential foundation* for their *faith*, be reconciled in this way, rather than that the truth of God should be questioned ?

The experience of a glorious number of living witnesses will attest the excellency of the knowledge of this grace, that just so soon as they were willing in reality to count *all* things loss, just so soon they found it *perfectly easy to believe* ; and as it is by *believing* that we are brought into this blessed state of soul, this is why the writer has spent so much time in what may seem merely as preliminaries ; and to prove the point, let me bring two or three out of the many living witnesses that have come under my observation. The first a divine, who has been, for two or three years past, publishing to thousands the blessedness of this way. He stated that he had been nine years interested on the subject of holiness, believing it rather to be the privilege of all believers, and that a considerable part of that nine years was spent in much anxiety and perplexity on the subject. “Why, brother,” said I, “how can you account for the circumstance of your being so long seeking, when you was apparently such a sin-

* Please turn to these passages.

cere inquirer after truth, without obtaining the blessing?" — "Why," said he, "I think I cannot reply to your question better than by using the words of our Savior, '*How can ye believe which receive honor one of another, and seek not that honor that cometh from God only.*' For just as soon as I was willing to give up that honor that cometh from the world, willing to have my name literally cast out as evil, and to seek that honor that cometh from God *only, I found it perfectly easy to believe.*"

Another had been more than a year earnestly seeking the blessing, and whenever the question was proposed to her mind, Should the Lord give you the witness, would you be willing to profess it? as constantly replied by her feelings, that she could not, and yet thought that she was willing to give up all for the attainment of the blessing; she at last felt the necessity of it so deeply, that she concluded that no sacrifice would be too great. When the Spirit again applied the question, Would you be willing to profess the blessing, should you receive it? her heart replied, "Yes, Lord, any thing, only let me have it!" The way of faith was at once plain, and her mouth was filled with praises.

Two other cases, coming, as in the instances just mentioned, directly under my own observation, may be instrumental in explaining, or solving, the difficulties in the way of believing with some. Remote from each other, and entirely unacquainted with the experience of the other, both individuals became deeply interested on the subject of holiness, the Spirit urging them powerfully to the present attainment of the blessing, yet the way of faith seemed hard to understand; when it was suggested that something must be in the way of believing, as God had declared it easy. The difficulty was explained by both by an allusion to such an attachment as is forbidden by the word, 2 Cor. vi. 14. They were told that they would find it utterly *impossible to believe* under such circumstances; that the object must be given up, and they would then find God true to his word. The surrender was made, and they were made the happy possessors of the perfect love of God. These are only transcripts of the experience of scores of living witnesses.

This is a work in which we must most emphatically be co-workers with God; and though he saith, "I am the Lord that doth sanctify you," Exod. xxxi. 13, he also says, "Sanctify yourselves, therefore, and be ye holy," Lev. xx. 7; and though the blessing is received through faith, and not by the works of the law, yet it is impossible to exercise that faith which brings the blessing until we are willing to bring the sacrifice of body, soul, and spirit, and leave it there. Then shall we find that

"God is the Lord that showeth us light; when we "bind the sacrifice with cords, even unto the horns of the altar," Psalm cxviii. 27.

Then it is that *this* highway cast up for the ransomed of the Lord to walk in becomes plain, so plain that the wayfaring man, though a fool, shall not err. In obedience to the requirement, Rom. xii. 1, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice," the offering is presented; and will not that God who hath required it at your hand accept of it, when, in sincerity of heart, it is brought and laid upon the altar? Dare not to charge your faithful, promise-keeping God with such an inconsistency as for a moment to doubt but that he will be true; he cannot deny himself.

Under the Levitical dispensation, which consisted mainly of outward rites and observances, they were required to bring such sacrifices as were prescribed by the law, and originally specified by God, such as the firstlings of their flocks, first fruits, &c.; and when, according to the best of their ability, and their knowledge of the nature of the requirement, they brought it, to be presented, through their officiating priest to God, have we reason to believe they ever doubted but that the God who required would accept, and not only *would*, but *did accept*, at the *time* it was presented? What unwarrantable incredulity, and how dishonoring to God would it have been, had they indulged in heart, and even with their lips have said to those around, According to the ability which God hath given have I brought this oblation, yet I know not whether it will be accepted. Would not this have been thinking and speaking of God as a hard master?

O how unlike the conduct induced by the faith of Abraham! God was about to make a covenant with him. A sacrifice is required. Abraham brings it. Yet the fire does not at once descend from heaven and consume it. But does he with impatience remove the sacrifice from off the hallowed altar? No! he judges him faithful who hath called him to it; with eager, prayerful intensity he keeps his gaze heavenward, expecting doubtless *momentarily* that the *token* will be given that will establish him for ever in the knowledge that the covenant is ratified in heaven. The fowls watch to pollute. This he knows would mar the sacrifice, and render it unworthy the acceptance of his God. He watches their approach and drives them away. The day passes, and the shades of evening begin to lower, yet still he waits! Imagine for a moment that at this juncture Abraham had become disheartened, and had begun to conclude that perhaps he had mistaken the

nature of the requirement in some way ; or that the morrow, or some future period, might do as well, would that covenant which secured such important consequences to his posterity have been ratified ?

What you want is to enter

“The land of rest from inbred sin,
The land of perfect holiness.”

It is your Father's good pleasure to give it you. He will not permit one more pang or struggle in the attainment of it than will be for *your good*, for “he does not afflict the children of men willingly.” You will not be called to make *one* sacrifice but what will be for your permanent good, and such as you will praise God to all eternity that you were permitted to make. You may be called to some peculiar sacrifice, that you may not know the why and wherefore now, like as Abraham, with his beloved Isaac, but the Lord may see some idol in your heart that you have scarcely been apprised of, till thus searched and proved, or he may have a special work in his vineyard that he intends to fit you for, and your only safety is in leaving it all to him, and with perfect submission to say, —

“Mould as thou wilt thy passive clay.”

Make no provision for future emergencies, give up *all*, whether known or unknown. Resolve that as duty shall be made plain you will follow on, in obedience to the command, though death may await you.

If you are thus resolved to “count all things but loss for the excellency of the knowledge of Christ Jesus your Lord,” there is no reason why you may not enter into the enjoyment of this state *this* hour. Jesus, your intercessor, stands at the right hand of the Majesty on high, pleading your cause. He

“Points to his side, and lifts his hands,
And shows that you are graven there.”

Do you feel a fearful shrinking, which you would fain overcome? Look away *from earth*, from self, and fix your eye upon your compassionate Jesus ; obey constantly the admonition, “looking unto Jesus.” “And we have *known* and *believed* the love that God hath to us. . . . Herein is our love made perfect.” Observe, it is not enough to *know*, but we must also *believe* this love. Satan will with all his forces oppose you ; make up your mind to expect this. “A door great and effectual is opened before you, but there are *many* adversaries.” The kingdom of

heaven suffereth violence, and the violent take it by *force*. Think of the many evidences that your Savior has given of his infinite willingness and ability to impart this full salvation to your soul. When he bowed his head upon the cross and said, "It is finished," then a full and complete salvation, a *redemption from all iniquity*, was made possible for every soul of man; and what shall hinder your now receiving it, if by faith you now lay hold on the *terms* of the covenant, as in the hallowed presence, and through the Almighty strength, and in the name of the Father, Son and Holy Spirit, you let *this* be the solemn hour *when you enter into the bonds of an everlasting covenant to be wholly the Lord's for time and for eternity*. Perhaps you never felt a more piercing sense of your helplessness; but you are now to lay hold of Almighty strength. He giveth power to the faint, and to them that have no might he increaseth strength. Perhaps some desponding, longing one, who may read this, may, up to this time, have been an unfaithful, cold-hearted professor, so that coming out to profess this state of grace may cause many, whose companionship has before this been courted, to say, "Is Saul also among the prophets?" But you are now giving yourself wholly away to Christ, and in his great love he is now saying unto you, "Ye are not of the world; I have chosen you out of the world," "and ordained you, that you should go and bring forth much fruit; and that your fruit should remain," "that whatsoever ye may ask the Father, in my name, he may give you." O, is not this enough? Mr. Wesley says, by this *token* you may know whether you seek the blessing by faith or by works. If by works, you want something to be done first, before you are made holy. You think, I must first be or do thus or thus before I am sanctified. If you seek it by faith, seek it as *you are*; and if as *you are*, then expect it now.

It is of great importance that you look at this salvation as a *present* salvation, received momentarily from above. The blood of Jesus *cleanseth*, not that it can or will at some *future* period, but it *cleanseth now*, while you lay your all upon that "altar that sanctifieth the gift." You keep your offering there, even all your redeemed powers, body, soul, and spirit, mind, memory and will, time, talents, and influence; and as the devotion of all these redeemed powers returns ceaselessly to God, through Christ, it is your *duty to believe*. Do not imagine that you have something indefinite to believe, you know not what. No! there is that here that you are called implicitly to believe, and if you do not believe, you dishonor God, and even grieve the Spirit of love. The inconsistency of your belief is here: in obedience to the

requirement of God, you, through the assistance of his grace, have been enabled to come out and be separate, resolved to touch not, taste not, and handle not the unclean thing. If you had enabled *yourself* to do this, then there might be a shadow of consistency in your unbelief; but now that you have done it through the *power of God*, assured that apart from his grace there dwelleth no good thing in you, — how unreasonable the thought that he will not fulfil his part of the engagement! *I will receive you* is his own declaration. “*I will* sprinkle you with clean water; from all your filthiness and from all your idols will I cleanse you.” “Now is the accepted time, and now is the day of salvation.” Then venture upon the truth of his word; you cannot believe God in vain. The *faith* SHALL bring the *power*; but do not expect to *feel* the power before you have exercised the faith: this would be expecting the fruit before the tree be planted; the power to *live* and *dwell* in God comes *through believing*.

Holiness is a state of soul in which all the powers of the body and mind are consciously given up to God, and the witness of holiness is that testimony which the Holy Spirit bears with our spirits that the offering is accepted through Christ, and the work is accomplished the moment we lay our all upon the altar. Under the old covenant dispensation it was ordained by God that whatsoever toucheth the altar shall be holy, Exod. xxix. 37, and in allusion to this our Savior speaks, Matt. xxiii. 19, “The altar sanctifieth the gift.” As explanatory of this subject, Dr. Clarke says, “This may be understood as implying that whatsoever was laid on the altar became the *Lord’s property*, and *must* be wholly devoted to sacred purposes.” Under the new covenant dispensation, the apostle to the Hebrews says, “We have an altar whereof they have no right to eat which serve the tabernacle,” Heb. xiii. 10. Dr. Clarke again says, “The Christian altar is the Christian sacrifice, which is Christ Jesus, with all the benefits of his passion and death.” Hallelujah! Glory be to God in the highest.

Will you come, dear disciple of Jesus, and venture even now to lay your all upon this blessed altar? He will not spurn you away. No! His side an open fountain is — “his nature and his name is love.” Surely you will now begin to say,

“O love, thou bottomless abyss!
My sins are swallowed up in thee;
Covered is my unrighteousness,
Nor spot of guilt remains on me,
While Jesus’ blood through earth and skies,
Mercy, free, boundless mercy, cries!”

Rest here. Remember "the just shall live by faith," not ecstasies. *HOLINESS is the mark ; that state of soul in which all the powers of soul and body are consciously given up to God.* And here you have it. "Cast not away, therefore, your confidence, which hath great recompense of reward ;" "for we are made partakers of Christ if we hold fast the beginning of our confidence steadfast unto the end." Neither former unfaithfulness nor present unworthiness, need hinder your coming *just as you are.* The blood of Jesus cleanseth from all sin.

"If all the sins which men have done
In *thought*, in *will*, in *word*, or *deed*,
Since worlds were made or time begun,
Were laid on *one* poor sinner's head,
The stream of Jesus' precious blood,
Could wash away the dreadful load."

Then rest confidently. Resolve that you will not make your feelings (as these may vary by the manner in which God sees most for your good to try your faith) a standard for your faith ; true faith will produce *feeling*, but it may at first be little other than solid satisfaction, arising from an implicit reliance on God. As with Abraham and the most glorious examples, attesting by their lives the excellency of the way of faith, are those whose faith has been most severely tried. A holy, unyielding violence is *necessary* in order to retain the ground. Let that described by the poet be yours : —

"Fixed on this ground will I remain,
Though my heart fail, and flesh decay ;
This anchor shall my soul sustain,
When earth's foundations melt away ;
Mercy's full power I then shall prove,
Loved with an everlasting love."

Rest now and for ever here, and you *are* now, and shall eternally be, the SAVED of the Lord. — *Ch. Advocate and Journal.*

For the Guide to Christian Perfection.

WORD OF EXHORTATION.

It may be you acknowledge the truth of what has come before you in the word of exhortation, and yet are under the influence of a practical feeling that there is no hope for you, you must remain in sin, and doubt, and darkness. Thus you will remain so long as you continue to look so much to yourself, and so little to God. You know, (will you not make a *practical use* of the thought?) that however great may be the height and breadth and depth of your corruptions, yet God has opened a fountain deeper and broader than your sins. O could your faith but see this fountain, you would see your sins, no more as fastened on you, but drowned as in the depths of the sea. Ezekiel saw in vision the holy waters, rising to the ankles, to the knees, to the loins, yea, risen waters, waters to swim in. Here you may plunge and wash out every stain. It may be of no avail to you, yet Jesus did come to redeem from *all* iniquity. In one of his visions, Zechariah was shewn Joshua, the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. This was the time when Joshua had his filthy garments taken from him, and a change of raiment put upon him. Satan will resist the doctrine, the belief in *heart* holiness; he cares not how much the outside of the cup and platter is cleansed, how much of the form of godliness we have, if he can only retain his hold upon the heart. Where heart holiness obtains, he is driven out, and gains not even a foot-hold, much less is he worshipped. We glory in sanctification, because then the Lord is on our side, our enemies are under our feet. Satan may beat upon the outside of the castle, but cannot enter, while the Lord is in our hearts. In sanctification, the axe is laid at the root of the tree. The fountains of the great deep are broken up. Love of sin and self love are displaced, all idols dethroned, and God reigns supreme in the heart. His service is now the native element of the soul, it delights to do his will. The scriptural sacrifices of prayer and praise, and doing good, are all a free will offering. O ye, who go mourning, bowed down with the weight and guilt of sin, lift your eyes, behold the Lamb of God, and live. Those chains of sin, that gall and fret your spirit, may be broken. Jesus comes to save from sin. The prison-door is open; thy chains are loosened while you look to Him. I seem to see the bands of wickedness fall off, and your soul made free. And "if the Son shall make you free, then are ye free indeed." Adieu.

H. G.

For the Guide to Christian Perfection.

SELECT THOUGHTS FROM VARIOUS WRITERS.

Happy, truly happy, are they who live to Him who died for them. This disturbs no study, no learning, no proper labor. On the contrary, it fits and prepares the mind for every thing in life or in death.

Keep from every thing wild, every thing that goes before the Spirit. Nothing but Christ in thought, word, preaching, and praying. His mind, his way, his work, his manner. — *Bramwell*.

The exercise of purifying the soul neither can nor ought to end, but with our life; let us then not be discouraged at the sight of our imperfections, for perfection consists in fighting against them; and how can we fight against them without seeing them, or overcome them without encountering them? Our victory lies not in an insensibility of them, but in refusing them our consent.

Great occasions of serving God present themselves but seldom, but little ones frequently. Now he that is faithful in that which is least, is also faithful in much.

That care and diligence wherewith we ought to attend to our concerns, must never be confounded with anxiety and solicitude. The angels are careful of our salvation, yet never get agitated; care and diligence naturally result from their charity, whereas solicitude and anxiety are utterly incompatible with their felicity.

O how good it is to love on earth as they love in heaven: to learn to cherish each other in this world, as we shall do eternally in the next. *Francis de Sales*.

Keep to this; repentance toward God, faith in Christ, holiness of heart and life, a growing in-grace and in the knowledge of Christ, the continual need of his atoning blood; a constant confidence in Him.

The comfort of prayer may be taken away by wandering thoughts, but not the benefit; violently to fight against them, is not the best and speediest way to conquer them; but rather humbly and calmly to ask and wait for his help who will bruise Satan under your feet shortly.

Humility is a preparation for every fruit of the Spirit.

The blood of the covenant is upon us, and therefore there is no condemnation. — *Wesley*.

One hour with God infinitely exceeds all the pleasures and delights of this lower world. I know that I long for God, and a conformity to his will in inward purity and holiness, ten thousand times more than for any thing here below. My soul breathes after holiness, after a life of constant devotedness to God.

It is good to persevere in attempts to pray, if I cannot pray with perseverance; that is, *continue long in my addresses to the Divine Being*. I have generally found that the more I do in secret prayer, the more I have delighted

to do, and the more I have enjoyed a spirit of prayer. A steady performance of secret duties, and filling up every hour with profitable labor, are excellent means of spiritual peace and boldness before God. One hour of sweet retirement where God is, is better than the whole world. — *Brainard*.

I must walk with God, in some way or other, whatever be my character or profession. I must acquire the holy habit of connecting every thing that I possess in my house and affairs, with God. If sickness or health visit my family, my eye must see, and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. — *Cecil*.

The master grace of Cecil's mind was *faith*. His whole character and spirit were a living illustration of that definition of the apostle, "Faith is the substance of things hoped for, the evidence of things not seen." He appeared never to be exercised with doubts and fears. His hold on the truth of the Scripture was so firm, that he acted on them boldly and unreservedly. He went all lengths, and risked all consequences on the word and promise of God. — *Extract from the Preface to Cecil's Remains*.

It is by hanging on Jesus, as an infant on its mother's breast, I retain my peace, and love, and joy; by watching, prayer and praise; by pressing after deeper degrees of humble love, communion with God and active holiness.

Endeavor after a calm, recollected spirit — a heartfelt union with a holy God — love in us is his nature imparted.

Our God in Christ is under a covenant of love, in which is made over to us all *he is* and all *he has* to give; his every attribute; his wisdom to guide and teach; his power to protect, and help, and strengthen; his faithfulness, his truth, his mercy, &c., all sealed over, and secured by covenant promise and covenant blood. — *Mrs. H. A. Rogers*.

I doubt not you are in more danger from honor than from dishonor. So it is with me. I find there is more hazard in sailing on smooth water.

A sense of want and weaknesses, with various trials and temptations, will do you no real hurt, though they occasion heaviness for a time, and abate your joy in the Lord. — *Wesley*.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

August 11, 1840, I left home to attend Eastham camp-meeting. I had for many years been seeking for holiness of heart, and had read some authors on the subject. "Mahan on Christian Perfection" and the "Guide" were abundantly blessed to me, so that sometimes the blessing seemed within reach; then,

again, there would be a shrinking back. It would be suggested to my mind that I was so situated in life that I could not long enjoy it, if I were in possession of it.

Thus trials and temptations followed me, but I did not give it up. Many times during a revival among the Baptists in this place, I felt, while speaking in their social meetings, it would be easy saying that I was dead to sin; I hated it — I loved holiness above every thing, and nothing short of being made holy would satisfy my anxious desires. I was very anxious to attend camp-meeting, but the way seemed so hedged that I despaired of going until the morning I started. After seeking direction of God, and appealing to him that it was for the express purpose of obtaining the blessing I had so long sought, I made up my mind to go. On setting my face toward the camp-ground, I renewedly resolved to consecrate myself and all I had to God, and to seek with all my ransomed powers the blessing of perfect love, and seemed to have some expectation that I should obtain it.

August 12, I enjoyed the meetings well, while my desires grew more intense for sanctification. I heard much said upon the subject, and took courage.

Thursday, 13th, was a glorious day, never to be forgotten by me. I seemed to be waiting at the pool, without strength to move. I saw a fulness in Christ, and believed all things were ready on his part. I longed to be whole, but how to get hold of the blessing I knew not. Sister L. said, "Keep all on the altar, and the sacrifice will be consumed — the blessing was for me, and I would receive it." How, I knew not, but I said, any way, Lord, only let it come. I was not at all afraid of it, nor of the power attending it; but there was a hard struggle for "the old man."

In the afternoon, returning from tea, prayers recommenced, and the Lord of life and glory was present to save. Victory was mine! Jesus came and accepted the sacrifice. My heart melted like wax, and tears flowed in abundance. I was calling on Jesus when he entered my heart, and such emotions as ensued I cannot describe. I felt that I was not my own, but was bought with Christ's most precious blood, and I felt the efficacy of it in purifying me. I was unutterably filled with the presence of my Redeemer, and this earthen vessel seemed ready to break. I said, I will praise the Lord — I must praise him — Glory be to God.

My peace has been like a river ever since. I feel that the Lord keeps me. I live by faith on the Son of God momentarily, with my confidence unshaken. I have been tempted and tried,

but never doubted the work, and can now praise God for a free and full salvation.

I have again had the privilege of attending camp-meeting on the same ground. Glory be to God ; it brings all things to my remembrance. — I am truly blest. — Before experiencing this great blessing, I had been a professor twenty-eight years, and was the most of the time engaged in the cause of religion. N. E.

For the Guide to Christian Perfection.

PASSAGES FROM THE LIFE AND EXPERIENCE OF MADAM
GUION.

“I seemed to experience literally those words of St. Paul, ‘I live, yet not I, for Christ liveth in me ;’ for he was become the soul of my soul, and the life of my life. His operations were so powerful, so sweet, and so secret, all together, that I could not express them.”

“Under the strokes and daily troubles which befel me, my will was so subservient to thine, O my God, that there seemed to be no will left in me but thine only. My own will disappeared, and no desires, tendencies or inclinations were left, but to the one sole object of doing thy sacred pleasure, be it what it would. If I had a will, it appeared to me that it was with thine, like two well tuned lutes in concert — that which is not touched renders the same sound as that which is touched ; it is but one and the same sound, one pure harmony. It is this union of the will which establishes in perfect peace. Yet, though my own will was lost, as to its operations, I have found since, in the strange conditions I have been obliged to pass through, how much it had yet to cost me to have it totally lost as to all its properties in all the circumstances, and whole extent thereof, in order that the soul should retain no more any interest or desire of its own, of either time or eternity, but only the interests of God alone, in the manner that is known to himself, and not in our way of conceiving.”

“If the soul were faithful to leave itself in the hand of God, sustaining all his operations, whether gratifying or mortifying, suffering itself to be conducted, from moment to moment, by his hand, and annihilated by the strokes of his providence, without complaining, or desiring any thing besides what it has ; it would

soon arrive at the experience of the eternal truth, though it might not know till late the ways and methods by which God conducted it thereto. But the misfortune is, *that people want to doubt God, instead of resigning themselves to be directed by him.*"

"O the joy that accompanied me every where, finding still Him who had united me to himself, in his own immensity and boundless power! O how truly did I experience what he said in the gospels, by the four evangelists, "Whosoever will lose his life for my sake shall find it; and whosoever will save his life shall lose it." When I had lost all created supports, and even divine ones, I then found myself happily compelled to fall into the pure divine, and to fall into it through all those very things which seemed to remove me further from it. In losing all the gifts, with all their supports, I found the Giver."

"My soul could not incline itself on the one side or the other, since that another will had taken place of its own, but only nourished itself with the daily providences of God. It seemed to me as if my soul was wholly and altogether passed into its God, to make but one and the same thing with him, even as a little drop of water, cast into the sea, receives the qualities of the sea. O union of unity, demanded of God by Jesus Christ for man, and merited by him. After the consummation of this divine unity, the soul remains *hid with Christ in God*. This happy loss is not *like those transient ones which ecstasy operates*, which are rather an absorbment than union, for the soul afterwards finds itself again with all its own dispositions. But here she feels that prayer fulfilled, 'That they all may be one, as thou Father art in me and I in thee, that they also may be one in us.'

"Have I not infinitely more than an hundred fold, in so entire a possession as thou, my God, hast taken of me; in that unshaken firmness which thou givest me in my sufferings, in a perfect tranquillity in the midst of a furious tempest, which assaults me on every side; in an unspeakable joy, enlargedness and liberty of spirit which I enjoy in a most straight and rigorous captivity. I have no desire that my imprisonment should end before the right time. I love my chains. My senses, indeed, have not any relish for such things, but my heart is separated from them, and borne over them, and my perseverance is not of myself, but of him who is my life; so that I can say with the apostle, 'It is no more I that live, but Jesus Christ that liveth in me;' in him I live, and move, and have my being."

I SHALL YET PRAISE HIM.

Why art thou cast down, O my soul ! And why art thou disquieted within me ! Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God." Ps. xlii. 11.

At that dim hour, when ploughmen first arise,
Roused from their homely couch and deep repose,
When stars still linger in the changing skies,
And in the east the dawning feebly glows,
'Tis doubtful long which of the two bears sway,
The nascent day or unextinguished night,
Till ruddy morn, at length, with bright array
Proclaims the triumph of victorious Light.
So when there breaks upon the heart's domain
The Light Divine, which mars the shades within,
O who can tell which of the two shall reign,
The recent purity or ancient sin ?
And yet the inward Light, like outward day,
Shall shine, revealed, at last, with a triumphant ray.

For the Guide to Christian Perfection.

TO YOUNG CHRISTIANS.

When commencing a course of life, it is important that we should have clear views of the means to be used, and the attainments to be made, by the use of those means. That is, (when applied to a life of piety,) we should ask ourselves, what may I attain ? and what means shall I use to gain this attainment ? The clear reply, from the voice of God, both through his word and through the speaking of the human soul, (for it seems to me the soul is always saying, *let me go back to my God*,) is, I need not come short of entire assimilation to the Divine nature. In other words, *I may be holy* ; I may bear the image of Jesus Christ. And by further examination we see the means to be used. First, an entire consecration, a laying ourselves upon the altar, giving up soul, body and spirit, to be disposed of to the Divine glory ; and with this distinct consideration, that this vow must remain to life's end. There should be no admitting in the mind that it will ever be recalled. Secondly, we should exercise faith in God the Father, that purely for the sake of his dear Son

he now receives us, even while we are in the act of consecrating ourselves. Sinners as we are, and exceedingly vile as we may appear, he takes us in our sad and woful estate, and truly for the merit found in the great sacrifice once offered, the Lamb of God, slain for man, makes *our* sacrifice acceptable to himself. "Godliness is great gain;" and the *privilege* of being holy will never be told by human tongue, in this present state of existence. I could bear my testimony before a Christian world, that could an observer compare, for one hour, the difference felt in the human soul between its common state of religious experience, when inclined to God but in part, and that state where it is *altogether* inclined to him, that observer would wish to get all the powerful language of all tongues concentrated into one sentence, and speak that sentence with a trumpet voice, to show to hesitating Christians the blessedness of having the heart and soul fixed to Eternity's throne. The dashings and tossings of thought and feeling, which we experience within us, will never cease, until God is made the very centre of our souls. But when Christ comes, and brings the Father with him, (as he has promised,) and *takes up abode* in the soul—in the very existence—the clamorings of the man of sin are ended; the inward kingdom is wholly under the reign and influence of that being in whom no agitation ever exists. Would that young Christians would learn to place the standard of their lives as high as they will see reason to wish they had, when the light of eternity dawns upon them.

A STUDENT.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

DEAR BROTHER, — As I have been much interested, and often profited, by reading the "Guide," and as the experiences it has contained, have proved a blessing to me, I am constrained, through sense of duty, to communicate for the Guide, the gracious dealings of the Lord to my unworthy soul. Realizing my own inability, I transmit the following to you, to dispose of as you may think proper.

In taking a retrospective view of the past, my soul is filled with gratitude and praise to my heavenly Father, for his abundant goodness and tender mercy, which have followed me all my days. I was in early life the subject of many serious impressions,

but continued to resist the strivings of the Holy Spirit until nearly thirteen years of age, about which time, during a revival of religion, I became deeply convinced of the necessity of the pardoning grace of God, by hearing a sermon from that text of Scripture which declares that "Cursed is every one that continueth not in all things written in the book of the law to do them." I felt that I had all my life been disobeying the righteous command of God, and grieving his holy Spirit; that I was a guilty sinner, already condemned, and every moment exposed to the wrath of a holy and righteous God. I found no rest until I was enabled to cast my wearied soul entirely upon the mercy of Him who shed his precious blood even for the chief of sinners. It has been about eleven years since God for Christ's sake forgave my sins. I was for some length of time happy in the Lord; I felt that my sins were all forgiven, my name written in the Lamb's book of life; but I soon found that there were remaining corruptions in my heart. I felt that I had a heart prone to wander from the Lord. My days were spent in doubting and hoping, in sinning and repenting. In this miserable way I lived on for nearly ten years, sometimes reviving and then again being slain. I tried to serve the Lord, but it was with a divided heart,—I made very little if any progress in the way to heaven. I was taught by older Christians, that there was no better inheritance for Christians while here below, and that death only would free them from this state of bondage. I often resolved to set out anew to serve the Lord, and to serve him with all my power, but I as often found my resolutions vain,—I felt that I was led captive by Satan, at his will. I became sick of living at such a poor dying rate. I felt it was worse than death my God to love, and not my God alone. I realized that I was not prepared to live or die.

About two years since I commenced reading the "Guide to Christian Perfection." I began to search the Bible with a desire to know the truth and the whole truth. I became convinced that it was the will of God even our sanctification; that the blood of Jesus was sufficient to cleanse from all unrighteousness. I resolved to seek for holiness of heart—for full conformity to the divine requirements.

In the summer of 1841, I began to attend the meetings of the Methodists. I there became acquainted with several persons who were enjoying full salvation; and I have great reason to praise God for the assistance I received through their prayers and conversation. It had now become the burden of my prayers

that God would sanctify me wholly—that he would “create in me a clean heart, and renew within me a right spirit.”

The December following, I had the privilege of attending a protracted meeting held by the Methodists. During the meeting some precious souls were brought into the fold of the Redeemer, others received the pearl of perfect love. The meeting commenced on Monday. Day after day of the meeting passed, until Saturday evening came; and my soul was yet under the power of sin and Satan. I had at times, during the meeting, enjoyed much of the presence of the Lord, but I still felt that all was not right within. I had often wrestled at the throne of grace for a clean heart, and had at times seemed almost to grasp the prize, but had as often been thrown back into a state of darkness and perplexity. Saturday noon came; the struggles of my mind had become severe. I was tempted to give up the struggle; but that I resolved I would never do. If die I must without this blessing, I resolved to die pleading for full redemption through the blood of Jesus. Darts from the enemy flew thick and fast around me. My mind was like the troubled sea. Sin like a heavy burden wearied my soul. My past unfaithfulness in the cause of Christ came up before me, and seemed to call for the displeasure of a holy God to rest upon me for ever. During the intermission I retired alone to pour out my whole soul before God. I think I felt willing to become any thing or nothing, or even a fool, for Christ's sake. The language of my heart was, “As the hart panteth for the cooling water brook, so thirsteth my soul after thee, O my God.”

I returned to the prayer meeting in the afternoon, weary of my life, yet with the determination that though

“Devils rage, and hell assail,
I'll fight my passage through;
Though foes unite, and friends desert,
I'll seize the crown in view.”

During the prayer meeting one brother arose and invited those who were seeking for holiness of heart, and who desired to be especially remembered in the prayers of their Christian friends, to rise. That beloved brother then led in prayer. The Lord was present to hear and answer; power was given me to believe. When we arose from prayer, my soul was calmly resting on God; although I did not, at the time, realize that my heart was cleansed from sin. I felt that I had given myself entirely to the Lord, and was safe in his hands. I think I had long been as willing to be

entirely the Lord's, as I was at that time ; but never before felt such a trusting in him. I soon began to contrast my feelings with what they were a few hours previous to that time. All now within my breast was as serene and peaceful as a summer evening. Not a wave of trouble rolled. At the evening meeting, I felt it my duty to acknowledge what the Lord had done for my soul. I was blest in so doing. I could freely adopt the language of the poet, where he exclaims,

“My God is reconciled,
His pardoning voice I hear ;
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh,
And Father, Abba, Father, cry.”

Sabbath morning came. My soul was in perfect peace. I enjoyed that perfect love which casteth out all fear. The fear of death was taken away ; I felt it would be a privilege to lay this body down, and rest for ever in the Lord. I did not fear the reproach of a vain world, it being the only desire of my heart to do the will of my heavenly Father.

Several months have passed away, and I feel that Jesus is the same both yesterday, to-day and for ever—a present, an all-sufficient Savior to those who believe. I now enjoy his presence ; my heart is stayed on God ; I find the yoke of Christ easy and his burden light. My trust is in Him who is able to keep me from falling, and to present me faultless before the throne of his glory. My peace is like a river. I bathe in the ocean of God's love. I feel a blessed assurance that I am accepted of God, that Jesus is mine, and I am his. Although I have passed through trials, temptations and persecutions, I have thus far been enabled to cast all my cares on Jesus, feeling that he careth for me. At present my motto is, Onward. It is my earnest desire and prayer to God, that all Christians may come up to their high privilege, that the same rich blessings which have been imparted to unworthy me, may be enjoyed by every child of God.

Who that has ever tasted of the love of God, and does not desire to have his soul filled with that love ? Who that loves, can love enough ?

“The love I owe for sin forgiven, for power to believe,
For present peace, and promised heaven, no angel can conceive.”

Millbury, Aug. 28, 1842.

M. A. W.

For the Guide to Christian Perfection.

THE TEMPEST TOSSED.

Cast on life's tempestuous billow,
Weary, fainting, and distressed,
Fain was I to make my pillow
On its dark and troubled breast.

Let me rest awhile, I pleaded,
Though the storm-wave be my bed;
But my prayer was still unheeded
As the billows onward sped.

Breaking o'er the troubled ocean,
Now and then a fitful glow
Only showed the dire commotion
Of that seething caldron's flow.

Would, O would that star ray, streaming
Softly o'er the ocean's breast,
Linger till its gentle beaming
Pointed to a port of rest!

Thus I prayed, with fervent feeling,
"Outstretch'd hands and streaming eyes,"
On my rush bark wildly kneeling,
Gazing on the frowning skies.

Thus I prayed, when o'er the water
Came a voice so sweet to me —
"Gird thy robe around thee, daughter;
Come to Jesus on the sea."

Lo! I heard, and trembling, shrinking,
Ventured forth upon the wave: —
"Jesus, Savior, I am sinking!
Save me! — Thou alone canst save."

Glorious was that form before me,
Whispering, "Fear not, doubt no more:"
Mighty was the arm that bore me
Far beyond the billows' roar.

Strong the power that safely hides me
Now within the clefted rock;
Soft the hand that gently guides me
With the lambs among his flock.

Bright the bow of promise o'er me,
Gilding far and wide the scene,
While the landscape all before me
Stretches out its fadeless green.

Here I wait the full fruition
Of those hopes by Jesus given;
Wait, till on my raptured vision
Breaks the cloudless light of heaven.

Lincoln, Sept., 1842.

MARY.

WILT THOU, O MY FATHER, LEAVE ME.

Wilt Thou, O my Father, leave me?
Still I'll bless thy holy will;
I may lose, but will not grieve Thee,
I will love thee still.

Long and sharply Thou dost chide me,
I am filled with grief and shame;
But I have no joy beside Thee,
Loving still, the same.

Like the sun-flower, ever turning
Meekly to the skies its face;
Still my heart for thee is burning,
Though Thou hid'st thy grace.

Thus my Father heard me praying,
Drawing near once more he smiled
Joyfully I heard Him saying,
Thou art still my child.

I did leave thee but to try thee,
Trying, I have found thee mine;
Now I always will be nigh thee,
All I have is thine.

The three articles of poetry not original in this number of the Guide, are from the "DOMESTIC AND RELIGIOUS OFFERING FOR 1843," a work just published by D. S. King, 1 Cornhill, Boston. The whole is from the pen of an eminent writer, and will, we doubt not, be highly valued by the admirers of genuine poetry.

THE FIRST DAY OF THE NEW LIFE.

"Ah, how long shall I delight
In the memory of that day,"
When the shades of mental night
Sudden passed away!

Long around my darkened view
Had those lingering shadows twined,
Till the Gospel, breaking through,
Chased them from my mind.

There was light in every thing,
Every thing was bathed in bliss;
Trees did wave, and birds did sing,
Full of happiness.

Beauty in the woods shone forth,
Beauty did the flowers display;
And my glorious Maker's worth
Beamed with matchless ray.

"Ah, how long shall I delight
In the memory of that day,"
When the shades of mental night
Sudden passed away.

PRAYER FOR HOLINESS.

O my God, thou art of purer eyes than to behold iniquity, neither shall sinners dwell in thy sight. Only the pure in heart are blessed; for only they shall see God.

Mortify the love, and overcome the power of iniquity within me. Make my body the temple of the Holy Ghost, a habitation of God through the Spirit. O let me come out from the ways and practice of sin; let me not touch the unclean thing, that thou mayest be a Father unto me, and that I may be the child of thy love, and the heir of thy bliss, through Jesus Christ. Amen.

Our Father, &c.

[*Hannah More's Private Devotions.*]